

Rom 4:1-12 mws

v. 1

εὐρηκέναι

PfAInf

fr. εὕρισκω

to discover intellectually through reflection, examination, or investigation, find, discover, cf. 7:21

to learn something previously not known, frequently involving an element of surprise, to learn, to find out, to discover

προπάτορα

primary founder of a family, ancestor, of Abraham as ancestral founder

a person of several preceding generations removed from the reference person, ancestor, forefather, ‘what then shall we say that Abraham, our forefather by birth, has found?’

κατὰ

marker of norm of similarity or homogeneity, according to, in accordance with, in conformity with, according to, often the norm is at the same time the reason, so that ‘in accordance with’ and ‘because of’ are merged, cf. 16:26, 2:7, Eph 3:3

a marker of a relation involving similarity of process, in accordance with, in relation to

σάρκα

human/ancestral connection, human/mortal nature, earthly descent, cf. 9:3,8, Heb. 12:9

human nature, particularly in reference to the physical aspect of human life, human nature, physical nature of people

v. 2

ἐξ

marker denoting origin, cause, motive, reason, from, of, to denote origin

marker of the source from which someone or something is derived, from

ἔργων

that which displays itself in activity of any kind, deed, action, of the deeds of humans, exhibiting a consistent moral character, referred to collectively, deed that the law commands you to do, cf.

Rom 3:20, 28, Gal 2:16, 3:2, 5

to function, to work, that which is done, with possible focus on the energy or effort involved, act, deed

ἐδικαιώθη

API3sg

fr. δικαιωω

to render a favorable verdict, vindicate, of experience or activity of transcendent figures, especially in relation to humans, of God – be found in the right, be free of charges, of God’s judgment, an affirmative verdict, be acquitted, be pronounced and treated as righteous, receive the divine gift of righteousness through faith in Christ Jesus

to cause someone to be in a proper or right relation with someone else, to put right with, to cause to be in a right relationship with, forensic righteousness

ἔχει PAI3sg fr. ἔχω
to possess or contain, have, own, to experience something, have
to have or possess objects or property (in the technical sense of having control over the use of such objects), to have, to possess, to experience a state or condition, generally involving duration, to experience, to have

καύχημα
act of taking pride in something or that which constitutes a source of pride, boast, 'he has something to boast about, cf. Gal 6:4, 1 Cor 9:15-6
the justification for boasting, the right to boast

πρὸς
to indicate a connection by marking a point of reference, with reference/regard to marking a participant whose viewpoint is relevant to an event, in the sight of, in the opinion of, in the judgment of

v. 3

Ἐπίστευσεν AAI3sg fr. πιστεύω
to consider something to be true and therefore worthy of one's trust, believe, be convinced of something, with the person to whom one gives credence or whom one believes in the dative, of Jesus and God whom one believes, in that one accepts their disclosures without doubt or contradiction, cf. Jms 2:23
to believe to the extent of complete trust and reliance, to believe in, to have confidence in, to have faith in, to trust, faith, trust

ἐλογίσθη API3sg fr. λογίζομαι
to determine by mathematical process, reckon, calculate, count, take into account, to credit something to someone as something, cf. Rom 4:3-11, 22, 2 Cor 12:6
to keep records of commercial accounts, involving both debits and credits, to put into one's account, to charge ones' account, to regard as an account

εἰς
the predicate nominative and the predicate accusative are sometimes replaced by eij with the accusative under Semitic influence, which has strengthened Greek tendencies in the same direction, credit (to be) righteousness, cf. Rom 4:3, 2:26, 9:8, Acts 19:27
marker of a change of state, 'from...to,' 'and it was reckoned to him for righteousness'

δικαιοσύνην
quality or state of juridical correctness with focus on redemptive action, righteousness, righteousness based on faith, for which reason faith is 'calculated as righteousness, cf. Gen 15:6, Psa 105:31, Rom 4:3-13, Heb 11:7, Jms 2:23
to cause someone to be in a proper or right relation with someone else, to be in right relation

v. 4

ἐργαζομένῳ PM/PdepPtcpMSD fr. ἐργαζομαι
to engage in activity that involves effort, work, work, be active, ‘to the worker’ cf. v. 5
to engage in an activity involving considerable expenditure of effort, to work, to labor

μισθός

recognition (mostly by God) for the moral quality of an action, recompense, in affirmation of laudable conduct, reward, ‘wages are not considered a favor when bestowed on one who works, but as something due the person’
the amount offered for services or paid for work done, pay, wages

λογίζεται PPI3sg fr. λογίζομαι
see above

κατὰ

marker of norm of similarity or homogeneity, according to, in accordance with, in conformity with, according to, often the norm is at the same time the reason, so that in accordance with and because of are merged
a marker of a relation involving similarity of process, in accordance with, in relation to

χάριν

beneficent disposition toward someone, favor, grace, gracious care/help, goodwill
to show kindness to someone, with the implication of graciousness on the part of the one showing kindness

ὀφείλημα

That which is owed in a financial sense, debt, one’s due, ‘it is considered, not as a favor, but as a person’s due’
That which is owed, debt, amount owed, cf. 13:7, ‘the wages of a man who works are not regarded as a gift but as what is owed to him’
That which one must do out of a sense of duty or as the result of commitment, obligation, ‘the wages are not reckoned as a gift but as an obligation’

v. 5

ἐργαζομένῳ PM/PdepPtcpMSD fr. ἐργαζομαι
see above

πιστεύοντι PAPtcpMSN fr. πιστεύω
see above

ἐπὶ

marker of basis for a state of being, action, or result, on, with verbs of believing, hoping, trusting
marker of cause or reason as the basis for a subsequent event or state – because of, as the basis of

δικαιοῦντα PAPtcpMSA fr. δικαιοω
see above

ἀσεβῆ
pertaining to violating norms for a proper relation to deity, irreverent, impious, ungodly, impious person in contrast to those who serve God and in the fear of God are eager to live uprightly
pertaining to living without regard for religious belief or practice, ungodly, cf. 5:6

λογίζεται PPI3sg fr. λογιζομαι
see above

πίστις
state of believing on the basis of the reliability of the one trusted, trust, confidence, faith in the active sense='believing' in reference to deity, directed toward God and Christ, their revelations, teachings, promises, their power and readiness to aid
to believe to the extent of complete trust and reliance, to believe in, to have confidence in, to have faith in, to trust, faith, trust
to believe in the good news about Jesus Christ and to become a follower, to be a believer, to be a Christian, Christian faith

εἰς
marker of goals involving affective/abstract/suitability aspects, into, to, of change from one state to another, of entry into a state of being
marker of a change of state

δικαιοσύνην
see above

v. 6

καθάπερ
just as, as also, cf. 2 Cor. 1:14, 1 Thes. 3:6, 12, 4:5
emphatic marker of comparison between events and states, just as, precisely as, 'just as also
David spoke of the blessedness of a person to whom God reckons righteousness apart from works

μακαρισμὸν
pronouncement of being in receipt of special favor, blessing, quoting Psas. cf. v. 9, Gal. 4:15
a state of happiness, implying favorable circumstances, happiness

λογίζεται PPI3sg fr. λογιζομαι
see above

δικαιοσύνην
see above

χωρίς

pertaining to the absence or lack of something, without, apart from, independently of, without relation to or connection with something, independently of something, ‘without regard to the observance of the law, cf. 3:21, 4:6

markers of negatively linked elements, without, not with, no relationship to, apart from, independent of

v. 7

Μακάριοι

pertaining to being especially favored, blessed, fortunate, happy, privileged, from a transcendent perspective, the more usual sense, of humans, privileged recipient of divine favor

pertaining to being happy, with the implication of enjoying favorable circumstances, happy

ἀφέθησαν

API3pl

fr. ἀφιημι

to release from legal or moral obligation or consequence, cancel, remit, pardon, of divine forgiveness, forgive

to remove the guilt resulting from wrongdoing, to pardon, to forgive, forgiveness

ἀνομίαι

the product of a lawless disposition, a lawless deeds, transgressions

to behave with complete disregard for the laws or regulations of a society, to live lawlessly, lawlessness, lawless living

ἐπεκαλύφθησαν

API3pl

fr. ἐπικαλυπτω

to hide from view by covering, then by figurative extension as synonym for ‘forgive’ cover up, ‘whose sins are put out of sight’

figurative extension of meaning ‘to cover over’, to cause sin to be forgiven, to forgive, to cause forgiveness, ‘how happy are...those whose sins are forgiven’

v. 8

μακάριος

see above

λογίσηται

see above

AMdepS3sg

fr. λογίζομαι

v. 9

μακαρισμὸν

see above

οὖν

inferential, denoting that what it introduces is the result of or an inference from what precedes, so, therefore, consequently, accordingly, then
marker of result, often implying the conclusion of a process of reasoning, so, therefore, consequently, accordingly, then, so then

οὗτος

as an adjective, pertaining to an entity perceived as present or near in the discourse, this, following the substantive that has the article
a reference to an entity regarded as a part of the discourse setting, this, this one

ἐπὶ

marker of movement to or contact with a goal, toward, in direction of, on, in imagery of goal or objective to, toward
marker of purpose, goal, result, to, for
marker of the experiencer

περιτομήν

one who is circumcised, lit. of Judeans, cf. 3:30, 4:12, 15:8, Gal. 2:7-9, Col. 3:11
to cut off the foreskin as a religious rite involving consecration and ethnic identification, to circumcise, circumcision

ἀκροβυστίαν

noncircumcised, gentiles, non-Judeans, cf. 3:30, Col. 3:11, Eph. 2:21

v. 10

πῶς

interrogative reference to manner or way, in what way? How? In rhetorical questions that call an assumption into question
an interrogative reference to means, how? by what means?

ἐλογίσθη

API3sg

fr. λογίζομαι

see above

ἐν

marker of a state or condition, in

ὄντι

PPtcpMSD

fr. εἶμι

to be in reference to location, persons, condition or time, be, of conditions or circumstance
to belong to a particular class, to be

v. 11

σημεῖον

a sign or distinguishing mark whereby something is known, sign, token, indication, for Paul this sign becomes a mark, or seal, 'he got the mark of circumcision as a seal'
an event which is regarded as having some special meaning, sign

σφραγίδα

that which confirms or authenticates, attestation, confirmation, certification, of that which is confirmed or authenticated, 'he (Abraham) received the sign of circumcision as something that confirms the righteousness through faith that was already present'
that which confirms or attests to the genuineness of something, certification, validation, proof, evidence of genuineness cf. 1 Cor. 9:2

πιστευόντων

PAPtcpMPG

fr. πιστευω

to consider something to be true and therefore worthy of one's trust, believe
to believe something to be true and, hence, worthy of being trusted, to believe, to think to be true, to regard as trustworthy
to believe to the extent of complete trust and reliance, to believe in, to have confidence in, to have faith in, to trust, faith, trust

δι'

marker of instrumentality or circumstance whereby something is accomplished or effected, by, via, through, of means or instrument
marker of the means by which one event makes another event possible, by means of, through

λογισθῆναι

APInf

fr. λογιζομαι

see above

v. 12

ἐκ

marker used in periphrasis, from, of, used with εἶναι belonging to someone or something
markers of a part of a whole, whether consisting of countables or of mass, one of, one among, a part of

στοιχοῦσιν

PAPtcpMPD

fr. στοιχεω

to be in line with a person or thing considered as standard for one's conduct, hold to, agree with, follow, conform
to live in conformity with some presumed standard or set of customs, to live, to behave in accordance with

ἴχνεσιν

footprint, in fig. sense, walk in the footsteps
to behave in the same manner as someone else, to imitate, to do as others do, 'but also because they live the same life of...faith'